



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. IX.

### SUCCESS OF MISSIONS.

"Our Enemies themselves being Judges."

FROM THE "ARCHIVES DU CHRISTIANISME,"  
(A Magazine published in Paris.)

*Extract of a Letter addressed to his Excellency the Minister of Marine, by Mons. Duperry, Lieutenant commanding the royal corvette Coquille.*

BAY OF MATAVIA, (Island of Taheite) 15 May, 1823.

"On the 3d of May, at sunrise, the sky cleared up, the dark fogs which had for several days confined our horizon, dispersed, and all at once the island of Taheite offered to our view the rich and tempting productions, which nature produces so abundantly upon its soil.

"At four o'clock in the afternoon, we anchored in the bay of Matavai, without having a single sick person on board, notwithstanding the dangerous passage which we had experienced.

"When Wallis, Bougainville, Cook, and Vancouver formerly approached this island, they were boarded by a great number of canoes; we were therefore very much surprised at not beholding a single one coming towards us; we soon learned the cause. All were then gone to the sermon; but the next morning the islanders in great numbers brought us provisions of every kind.

"The missionaries every year convoke the whole population in the church of Papahoa, which consists of 7,000 souls. This happened to be the time of the annual convocation.— They discuss the several articles of a code of laws proposed by the mission, and the Taheitan chiefs ascend the tribunal, and speak with much vehemence for hours together.

"The island of Taheite, about two months ago, declared itself independent. The English flag, which had waved upon the island since the voyage of Wallis, is exchanged for a red flag, upon which we remark a white star in the upper angle.

"The missionaries, for whom the natives preserve a great veneration, have nevertheless maintained their influence. We were most cordially received, and the inhabitants furnish-

ed us with provisions in abundance, and gave us many curious objects in exchange for a few trifles.

"The island of Taheite is now very different from what it was in the time of Cook.— The missionaries of the Royal\* Society of London, have totally changed the manners and the customs of the inhabitants. Idolatry no longer exists among them, and they universally profess the Christian religion. The women no longer abide on board the ships, they even manifest an extreme reserve when we meet them on shore. Marriages are celebrated among them as in Europe, and the king has subjected himself to one wife. The women are admitted to the tables of their husbands.

"The abominable prostitution formerly practised among them no longer exists; the bloody wars in which they engaged, and the human sacrifices which they offered, have ceased since 1816.

"The natives can all read and write; they have religious books in their hands, translated into their language, and printed at Taheite, Uljeta or Eimeo. Fine churches have been erected, and the people all resort to them twice in the week, with great devotion, to hear preaching. Several individuals take notes of the most interesting passages of the discourse."

Such is the Christianity of Otaheite, which some fear not to denominate a vitiated Christianity: such are the fruits which certain persons, animated with pure intentions, but imbued with prejudice, and little acquainted with the actual state of evangelical missions, call fruits which conceal a secret poison, fruits of intolerance and superstition! We pray God from the bottom of our hearts to multiply these fruits; to cause this tree of life to grow and prosper more and more, which has been transplanted by magnanimous brethren, filled with zeal, into distant regions. We congratulate them that they have afforded the friends of this glorious and holy cause an undeniable testimony to the labours and success of Protestant missionaries, from a Catholic, in an authentic dispatch, sent to a Catholic government. We admire the ways of Providence, which furnish

\* The London Missionary Society.



us through our political journals a better answer to imprudent friends, who do not perceive that they injure the cause which they think to serve; and without pretending to find in missions among pagans a perfection incompatible with every work performed by human instruments, we bless those Christians who devote themselves with a faith, zeal, and self-denial so admirable, and we call upon all the friends of the gospel to second their labours by their contributions and their prayers.

We wish to refute vague objections and unfounded allegations only by facts. The letter which we have just transcribed speaks more than volumes. We hope in a succeeding number to put other facts of a similar kind under the eyes of our readers, who will easily draw the conclusion which we wish to elicit.

### MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE  
BRITISH AND FOREIGN BIBLE SOCIETY.

*From the Rev. Robert Bourne, Missionary in the South Seas.*

*Tahaa, September 24, 1823.*

I have to acknowledge, on the behalf of the Leeward Mission; the receipt of two bales of printing paper that came out with Messrs. Tyerman and Bennet, together with some other bundles which have been sent by the way of Port Jackson, but some not having yet come to hand, we do not know how many were sent out. I have lately printed 5000 copies of the Acts of the Apostles, which, in larger or smaller proportions, have been distributed among thirteen different islands, viz. Maiavili, Huahine, Raiatea, Tahaa, Borobora, Manpile, Rurulu, Aitulake, Mangeers, Atiu, Melian, Mante Rawtonga. You will see by the journal of myself and my brother Williams, what a wide field is opening upon us for the circulation of the sacred word of God. There are five or six islands in our neighbourhood still undiscovered, known only by tradition, but which I hope will soon be found by some vessels, that the gospel may be carried to them. The society have now native teachers upon six of these new islands that have lately been visited, four of which have cast away idolatry and embraced the Gospel: and I apprehend that our edition of the Sacred Scriptures must be at least 10,000 copies, to satisfy the demands of the islands connected with the *Leeward Mission* alone. I therefore, in the name of my brethren, and in the name of the surrounding islands, entreat the British Society to send us an adequate supply of paper. The Tahitian language is understood in all the places that we have visited, although theirs approaches near to that of New Zealand. The time appears to be fast approaching when the numerous islands of this vast and extensive ocean shall be covered with

the knowledge of the Lord. The labours of the Bible Society have been already blessed in these seas, and I trust they shall increase more abundantly even unto the coming of the great day. In a short time I hope to print the Epistles together with the book of Psalms; also a new edition of the Gospel of Luke is loudly called for in these Leeward islands. With this I have forwarded to the Society fifty copies of the Acts of the Apostles printed at the Leeward press.

*From the Rev. J. M. Trew, Secretary of the Jamaica Eastern Auxiliary Bible Society.*

*St. Thomas in the East, Jamaica, April 15, 1824.*

It is highly gratifying to my feelings to be enabled to commence an acquaintance with you by enclosing a bill of exchange on Messrs. Plummer and Wilson for 150*l.* sterling, the amount of which, when paid, to be placed to the credit of the Jamaica Eastern Auxiliary Society.

In these eventful times it will rejoice our friends to hear that the Bible cause has not suffered loss, notwithstanding the disturbed state of the public mind; but on the contrary, that its interests are fostered by many respectable individuals whom Divine Providence hath raised up to watch over and protect them; and amongst these too, very many of our magistrates have evinced their good-will, and continue to lend their aid in support of so good a cause.

*From the Fourth Report of the Kreutznach Bible Society.*

We might adduce many instances of the good resulting from our labours, but we shall only mention a few. A young man of good education lay ten months in the Military Hospital. Having himself found consolation in the gospel of Christ, he became anxiously desirous to communicate the same comfort to his brethren in affliction. At his request we sent him Bibles and Testaments, and he returned us a satisfactory account of the manner in which he disposed of them, by the following letter to our Committee:

“With feelings of the most heartfelt respect, I take my pen to render you an account of the New Testaments and Bibles which you intrusted to me for the purpose of spreading the knowledge of those divine and saving truths and doctrines which the Scriptures contain.—I sent thirteen Testaments to the Committee of the Hospital with a letter, requesting them to place those copies in the different wards of the Hospital, for the constant use of the sick, who felt a desire in their afflictive circumstances to approach nearer to God, and to seek comfort and learn resignation to his will from his gracious word and promises. The remaining copies I distributed among my fellow-sufferers in the hospital; and am unable to describe the



overflowings of gratitude, and the warmth of pious feeling with which they raised their eyes to heaven.

"To some I read aloud, and had truly delighted hearers. The happy effects were plainly visible, and a light arose in my own soul on these occasions which shone with gentle radiance through the gloom of my sufferings.

"By the aid of the British and Foreign Bible Society, we supplied the Spaniards in this place with the Spanish New Testament, which was received with the greatest joy and thankfulness."

*From the Rev. Dr. Leander Van Ess.*

*Darmstadt, Jan. 16, 1824.*

I am frequently much delighted and comforted with what I see and hear among the peasantry who call upon me to fetch Bibles; their tears of joy on being presented with copies bear witness to their hunger and thirst after the word of God. I have also a great number of orders from Catholics; so that the stock of Testaments, in large prints, purchased from Mr. Seidel, has been reduced to 1000 copies. I would therefore request your Committee to authorize me to order 4000 additional copies, as well as 4000 in pocket size; of those of the latter edition, purchased from Mr. Seidel, none now remain on hand.

*Invitation to pious Females, from the Auxiliary Committee of the Paris Bible Society.*

*Paris, April 1824.*

The sacred books of the Old and New Testaments contain all the fundamental articles of our faith, the precepts which are designed to guide us in our passage through this life, and the truths which lead us to a happier life hereafter.

The first duty of Christians is to read and meditate on the Bible; and is it not the choicest blessing which they can communicate to their fellow-creatures, to enable them to partake of the divine instruction contained in the page of Scripture?

The number of Bibles already dispersed, though considerable, is still far from adequate to the proposed design of supplying every individual with the word of God: even in this land we are surrounded with Christians unprovided with this treasure.

Bible Societies, on the plan of the Society in England, have been formed in France, Germany, Switzerland, &c. and their number is still rapidly increasing. The Protestant Bible Society of Paris has now been established six years. It has assisted in the formation of seventy-six Auxiliaries and Branches among Protestant Christians in France; as well as of thirty-four Associations and three Female Associations in Paris.

In many countries Ladies' Associations have been formed, which have been attended with

great success; indeed a work like this, which can only be carried on by means of mild persuasion, appears peculiarly adapted to the sphere of female exertion. Females are ever found zealous in the discharge of the duties of charity; it is their delight to administer to the wants of the destitute. But is it enough to dispense the necessities of life to a distressed family? Should our exertions be always confined to relieving their temporal wants, and never extend to that which might procure them imperishable substance?

We see a very numerous class suffering the miseries of indigence—but have not all situations their various trials? How shall these be rendered supportable, except by trust in God? or whence shall this consolation be drawn, except from the Holy Scriptures?

Without, therefore, relaxing our efforts to relieve the wants and soften the privations of our brethren in temporal concerns, let us also endeavour to afford them spiritual help; for otherwise our charity will be partial and insufficient.

Experience has proved that one of the most efficacious means of distributing the Bible, and of obtaining the necessary funds for printing it, has been the establishment of small Bible Associations. To obtain the same happy results, pious females are now invited to form Bible Associations among females of all ages and ranks in society. To persuade without urging, will be their only mode of pursuing their object. The spirit which breathes through the gospel, which constitutes its divine essence, is mildness; and mild persuasion should be the only language of those who engage in distributing and promoting the reading of the Sacred Volume. They will also resolve, in the prosecution of their work, never to betray even the slightest displeasure when unfavourably received, and to be on their guard against cherishing any disposition to blame those who may refuse.

In pursuing this sacred work, let us ever remember, that we are but weak instruments in the hands of the Lord, and that we must wait for the influences of his grace to create favourable opportunities: some who at first are found to have formed the most unfavourable prejudices, may perhaps afterwards become the most zealous in the cause.

## LONDON TRACT SOCIETY.

*Abstract of the Twenty-fifth Annual Report of the London Tract Society, presented at their annual meeting on the 14th of May last.*

The number of Tracts issued from the Depository of this Society during the past year, is 10,012,760, being 4,301,760 more than the year preceding, and making the whole number issued since the establishment of the Society upwards of 60,000,000, without including many



millions printed for distribution among foreign nations. The following is a brief survey of the operations of the Society for the past year.

*China and Malaya.*—More than 100,000 Tracts in the Chinese language, and 3,500 in the Malay, have been printed and circulated by Dr. Morrison and the missionaries at Malacca, during the three years preceding May, 1823. Dr. Morrison states, that at Malacca, those in the Malay language are often seen affixed by the natives to the walls of their habitations, and that by means of the vessels which trade to various ports in China, those in the Chinese language are introduced into places inaccessible to Europeans. Indeed, the circulation of Tracts seems to be the only method of making a religious impression on the Chinese empire, an empire embracing within its limits nearly one fourth part of the population of the globe; and there is every reason to believe that this method will be attended with the happiest success. A very large proportion of the Chinese nation can read, even the females being generally acquainted with the rudiments of learning. They are also accustomed to read Tracts, the writings of their own sages and philosophers having been circulated among them in this form for many ages. These little silent messengers seem, therefore, peculiarly adapted to the case of the Chinese. They can be extensively circulated without exciting the attention of the government, and without subjecting those who distribute them to any personal danger. Thus far they have been very favorably received.—Dr. Morrison states, that some of the Chinese to whom tracts have been given, have carefully stored them away among the valuables of the family. If neglected by the present possessors, they may therefore speak to their children, and to generations yet unborn.

*Hindoostan.*—A Tract Society has been recently formed by the native Hindoos in the province of Travancore. This is the first instance of a Tract Society formed by the natives of a heathen country.

In *Ceylon*, the progress of instruction has caused an unprecedented demand for small books and Tracts. The American missionaries stationed there, have strenuously urged the importance of establishing printing presses on the island, the great number of native schools rendering a large supply of Bibles and Tracts absolutely necessary.

The demand for Tracts in the Cingalese language has been so great, that many have been copied on Ollas, and circulated in manuscript.

At *Calcutta, Madras, Bombay, Serampore, Bencoolen*, and at all the missionary stations, books and tracts are wanted for the supply of the children, and the demand is continually and very rapidly increasing. The whole amount of the grants of the Society to Asia and its isl-

ands during the past year has been seven hundred pounds.

To the colonies of *New South Wales* and *Van Dieman's Land*, 28,000 Tracts have been forwarded during the past year; and to the *Sandwich Islands* 2300, designed chiefly for the supply of vessels touching at the islands. A considerable number of Dutch tracts have been distributed by Dr. Thom in the colony of *the Cape of Good Hope*, and some of the Society's publications have been circulated among the blacks at *Sierra Leone*, who received them with much thankfulness.

*South America.*—A considerable sum has been expended in printing tracts in the Spanish language. Nine have already been prepared for circulation; and of these, 23,000 copies have been forwarded to South America, where the Committee are assured that they will be received and read with avidity. Portuguese Tracts have also been forwarded to the *Brazils*. "A vast field for the labours of the Society," say the committee, "is presenting itself throughout this great continent, and many very respectable mercantile houses are promoting the views of your institution."

To the *West Indies* 17,800 Tracts have been sent. None of these have any reference to negro slavery, as the Society adopt it as a principle, to exclude from the assortments they send to these islands, every tract which refers in any manner to this subject. As *New-York* possesses facilities of intercourse with Spanish South America, the committee have forwarded to the Society in that city stereotype plates of the "Cross of Christ" in the Spanish language. A large supply of children's books has also been sent to that Society by their especial desire. To *Nova Scotia* and *Canada*, 25,000 tracts in French and English have been forwarded.

Several thousand German and English tracts have been sent to *Constadt* and *St. Petersburg* in *Russia*.

The *Prussian* Tract Society have circulated during the past year 75,221 tracts in the German language, and between 1816 and 1821, 605,880 tracts in the German, Lithuanian, and Polish languages, had issued from their Depository. The Societies at *Stockholm, Hamburg, and Amsterdam* still continue their useful labours. They are among the most active institutions on the continent. In *France*, the committee have aided the Paris Society in publishing the Gospel of St. John, and the Epistle to the Romans as Tracts. They have also defrayed the expense of stereotyping a translation of the "Cross of Christ," and have directed some of the Tracts written by the Rev. Cæsar Malan, to be stereotyped at Paris. In *Spain* and *Portugal*, the circulation of Tracts has been prohibited since the restoration of the king to absolute authority, but opportunities of



introducing them still present themselves, occasionally.

Increased attention has been given this year to the shores of the *Mediterranean*. At *Corfu* and *Malta* considerable numbers of tracts in the Modern Greek have been printed at the expense of the Society; in *Egypt* and the *Holy Land* many thousand have been circulated by missionaries and other travellers. Tracts, printed in the *Armenian and Turkish* languages have been dispersed by merchants through different provinces, and £200 have been placed at the disposal of Dr. Pinkerton to promote the objects of the Society in various parts of the Ottoman empire. The Scottish missionaries at *Astrachan* have distributed between 3 and 4000 tracts in various languages during the preceding year.

The Report then proceeds to give a summary view of the operations of the Society within the limits of the United Kingdom. From the facts mentioned we select the following: the *Edinburgh Religious Tract Society* has circulated during the preceding year 303,661 Tracts and small books; the Religious Tract and Book Society for Ireland has issued 416,277 Tracts and Books; 20,400 Tracts have been granted to the ministers stationed in the *Scilly Islands*; in the city of *London*, the River and Marine distributors have been supplied with 13,402 for the supply of seamen; 11,600 have been distributed among the prisons and hospitals; various penitentiaries and asylums have also been supplied; 68,300 have been distributed at the fairs in and near the metropolis; 97,000 of the Broad Sheets, usually denominated the "Last Dying Speeches" of criminals, have been circulated in the usual channels; 87,000 small tracts and hand bills have been distributed in the out skirts of the metropolis on the Lord's day; 10,000 have been distributed among the pensioners, who attend at Greenwich; upwards of twenty steam packets have been supplied with sets of the Society's publications; and 20,200 Tracts have been granted to the Home Missionary Society.

From the statement here presented, some idea may be formed of the importance of the London Tract Society.—*N. Y. Observer*.

## CONNECTICUT EDUCATION SOCIETY.

### REPORT OF THE COMMITTEE OF APPROPRIATIONS.

THE Committee of Appropriations, in submitting to the Society a statement of their labours during the past year, would rejoice, amidst all the embarrassments to which they have been subjected, in the belief, that the cause of Education Societies in our country, has received the most decisive testimonies of divine approbation.

It is now nine years since this Society, the first, it is believed, of any magnitude, in New England, and the second in the United States, commenced its operations. It was founded with a conviction, which has gained strength to the present moment, that the American Churches, intrusted as they are with the moral destinies of this people, can never discharge the duties to which Providence has called them, without great and united efforts for the increase of religious instruction. In this country, the cause of God is left entirely to His people.—The civil power does not, as in other countries, interpose to provide for the support of religious teachers. He who enters on the ministry, must do it with the prospect of a scanty and precarious subsistence. He has trials and mortifications to encounter, which are galling to the human heart; and it is not surprising that great numbers are found to shrink from these self-denying labours. As new fields have been opened to the talent and enterprize of our youth, the proportion of educated men who enter on the ministry, has been constantly decreasing. During the first century after the settlement of this country, more than *half* the graduates of our Colleges, became ministers. In the next fifty years, the proportion was reduced to *one third*. It became only *one quarter* in the subsequent forty years, and from 1770 to 1820 only *one out of five* engaged in the ministry. This fact would be alarming in the highest degree, even though our population were stationary. It would prove, that, even in our *older* settlements, the inducements for well-educated men to enter on the ministry, were decreasing—that *the relative extent and value of religious instruction and moral influence in the community, must be on the decline*. But our population, so far from being stationary, has been constantly increasing, with a rapidity unexampled in the history of other nations. In 1790, it scarcely exceeded three millions: it is now probably not far from twelve millions.

Experience has proved, that the inhabitants of our new settlements will never, to any great extent, *commence* religious institutions without aid from abroad. Their means are scanty; their first object is to provide the necessities of life; and being deprived for a time, of the stated privileges of the gospel, they gradually lose a sense of their infinite importance, both to the temporal and spiritual interests of a people. To the older settlements they justly look for a supply of religious instructors, and the means of supporting them for a time, until regular congregations can be organized. Unless that supply be furnished, a large portion of our land must be a moral desolation, abandoned to the prevalence of vice and irreligion; where the interests of the soul are totally disregarded, or, at best, intrusted to weak and incompetent teachers.—Destined as the United States are to become a



great nation, and exert a commanding influence on the cause of freedom and social order in the world, what language can speak the importance of giving a right direction to its moral and religious character! It was the great design of our pious ancestors, in the settlement of this country—the motive which animated their exertions and sustained their strength under every hardship and privation—to establish *one* government on earth, where the religion of Christ, might be felt in its proper influence. To their descendants have they left the duty, of extending and perpetuating religious institutions throughout our land. What sacrifices can be too great, when the character of a nation is to be formed, and the interests of unborn millions are suspended on the issue?

It was with these views that education societies were commenced—to furnish greater numbers of youth for the service of our new settlements, from that class who are unable to educate themselves; and are yet peculiarly qualified by their early habits, to endure the hardships of a missionary life. Like every other great undertaking, this cause has found its opponents. The disclosures which were made of the moral wants in many parts of our country, created some degree of feeling. But we have the satisfaction to find that all classes of Christians are, at length, uniting in this object—that Congregationalists, Presbyterians, Episcopalians, Baptists, &c. have their education societies; and agree substantially, in the statements which they make, as to the moral wants of our people. We have thus a testimony from the great body of American Churches of all denominations, that extraordinary efforts are necessary to furnish our country with religious teachers—that *the demand for ministers is greater than the regular supply—that young men of piety and talents in indigent circumstances, must be selected by the churches, and trained up for the service of God.*

In furnishing the mental discipline necessary for this purpose, a Collegiate education has been found most efficacious. Not that individuals may not be found in the ministry, as in other professions, who have risen to high distinction, without these advantages. Still, it is the testimony of experience, that men are generally best prepared at Colleges, for usefulness and success in any of the professions. Every advantage of education is desirable for the minister. He, who is to direct the religious faith and practice of hundreds and thousands, should come to his work with a sound judgment, an understanding disciplined to the investigation and successful statement of truth, and a memory stored with various and useful knowledge.

Great caution is undoubtedly necessary, in selecting the objects of assistance. On this point it may be proper to state, that before any member of College is placed on the list of ben-

eficiaries, in addition to a certificate of christian character, he is required to produce a testimonial from three respectable and disinterested witnesses, proving that he is in indigent circumstances, and entitled to aid. The amount granted to beneficiaries is, in no instance, sufficient to defray even their college expenses.—Each beneficiary furnishes to the committee at the close of every term, an exact account of all monies received by him, from any person or persons, or from any association or society; together with a detailed and particular statement, of the manner in which all such monies have been expended. Each, on receiving any grant from the fund, signs a declaration that he perseveres in the intention of entering on the ministry; and should any one ultimately decline the sacred office, he is bound to refund the whole amount thus received. To members of the Senior Class, the necessary sums are merely *loaned*, on condition of being repaid, from the earliest fruits of their earnings. The beneficiaries while at college, are continually under the eye of the committee, who have thus an opportunity of giving all necessary advice and direction respecting their conduct, and withholding appropriations, should such a step be at any time necessary. Under these circumstances, the public, it is believed, may rest assured, that all monies devoted to the important objects of the Society, will be faithfully applied, and with the greatest caution.

The whole sum appropriated to beneficiaries of the Society during the past year, including the avails of the Lewis, and Noyes and Talcott donations, is \$1530. This has been distributed, in unequal portions, to *twenty-four* individuals, making an average of \$63 75 to each.

The beneficiaries in the Senior Class are *Hiram P. Arms, Eliab Brewer, Samuel H. Fletcher, Amasa A. Hayes, Austin O. Hubbard, George Nichols, Bennett F. Northrop, Samuel Perry, Dennis Platt, and Dexter Witter.*

In the Junior Class, *Ebenezer Boyden, Eber Carpenter, Abner R. Clark, David A. Grovesner, Charles B. Sherman, Stephen Topliff, Edward R. Tyler, William H. Whittemore, and Abner H. Winslow.*

In the Sophomore Class, *James D. Chapman, Samuel Hassard, Ephraim T. Sturtevant, and Julian M. Sturtevant.*

In the Freshman Class, *Mason Grosvenor.* Arrangements have been made during the past year, by which beneficiaries are enabled to earn considerable sums by their labor, without encroaching on their College duties, and with benefit to their health. The amount of all their earnings during the past year, is about *seven hundred dollars.* Means have likewise been adopted, very greatly to diminish the expence of *board* to a part of their number; and by the existing arrangements, the average ex-



pence of board to beneficiaries, is less than one dollar a week.

The Committee regret to state, that a great decline has taken place, within the last two years, in contributions to the object of this Society. They are not aware of the existence of any cause, to justify a relaxation of zeal or effort. The duties of the Church in this country, remain the same. Thousands of destitute settlements are in need of instruction. The beneficiaries already dependent on the Society, are embarrassed for want of that moderate assistance, which they were encouraged to expect. Others, in the preparatory stages of education, are coming forward to encounter the same difficulties, or to relinquish the object in despair. Can it be believed that Connecticut Christians, after leading the way in so efficacious a mode of providing for the spiritual wants of their country, will abandon the enterprise at the moment of its successful operation? What exertions can be more noble or self-rewarding, than those by which faithful labourers are prepared for the service of the Redeemer? Already are the beneficiaries of our Society actively engaged in this great cause; and among the islands of the sea, in our new settlements, and in some of the principal towns of our country, do we witness the labours of those, who were prepared by our instrumentality for the service of the church. "Let us not then be weary of well-doing, for in due time we shall reap, if we faint not."

In behalf of the Committee,  
JEREMIAH DAY, *Chairman.*

#### SERPENT WORSHIP.

SIR, *To the Editor.*

The most extraordinary species of idolatry in the heathen world seems to have been the worship of serpents. That the agent which

"Brought death into the world, and all our woe,"

should have been therefore idolized, is the most striking instance of human infatuation I am acquainted with: yet Mr. *Bryant*, and other learned men, assure us this worship was almost universal in the eastern world, particularly in Egypt and Babylon.

There was also a sect of mongrel Christians, and another of apostate Jews, who assumed the name of *Ophites*, from *Ophis*, a serpent, to which they paid especial reverence. But the worship of the serpent seems to have been carried to the utmost height of criminality in South America, and the monuments of it are now to be seen in the exhibition of *Antient Mexico* at the Egyptian Hall, Piccadilly. Among the objects most prominent is a colossal image of a serpent, or rather an enormous dragon, with a human head in its mouth, in the act of gorging it, with a body in folds, sixty feet long and eight in circumference. There is also a smaller serpent, probably one of the *Penates*, or household gods, which were copious from the colossal idol upon a small scale.

But the most horrid object of all is the great im-

age of the goddess of war, which stands twelve feet high, and is sculptured out of a solid rock of grey basalt, and its body composed partly of the human form, and partly of the tyger and of rattle snakes, with a sort of necklace composed of human heads, hearts and skull. Before this statue is placed the great sacrificial stone, on the upper part of which, where the bleeding sacrifice was laid, is a groove to receive the blood of the miserable captive sacrificed, whose heart, while yet living, was torn out and presented reeking to the idol, and then (mixed with copal) slowly consumed before it; and the body given to the captors to be devoured by them. Above 30,000 human beings are said to have suffered in this manner at the consecration of the last emperor.

Such a picture of the horrors of idol-worship and of war was perhaps never before exhibited, and is a complete answer to all that can be said in excuse of either, and ought to inspire at once compassion and energy in the cause of Missions to the heathen.

But I cannot conclude these very brief remarks, without noticing the retributive justice of Divine Providence. When we read of the cutting off the thumbs and great toes of Adonibezek by Israel, we begin to pity the unfortunate monarch; but when in a following verse we read that he had so served threescore and ten kings, our pity is changed to awful admiration of the righteous judgment of the Almighty. So in reading the cruelties of the Spaniards to the unhappy Mexicans, our sympathies are naturally excited for the sufferers; but when we find these Mexicans had previously been in the habit of sacrificing thousands of human beings to their idols, we cannot but confess, "Righteous art thou, O Lord!—because thou hast judged thus." Rev. xv. 5.—*Evangelical Mag.*

#### POPISH DEVILS DETECTED.

*Extract of a letter from Barcelona, Spain, dated June 19, 1824.*

A singular occurrence has taken place here, in a village called Artes, near Hostalrich, about twelve leagues from Barcelona. A constitutionalist being at the point of death, his brother called on the curate, and requested him to come and administer the sacraments. The curate refused, saying—"your brother is a constitutionalist, that is to say, a villain and impious wretch; and an enemy to God and man—he is damned without mercy, and it is therefore useless for me to confess him!" "But who told you that my brother was damned?" "Who told me?" replied the curate, "why God himself!" "What," cried the astonished Spaniard, "has God spoken to you?" "Yes," answered the curate with assurance; "God spoke to me during the sacrifice of the mass, and told me that your brother was damned to all the devils." It was in vain that the brother had reiterated his entreaties, the curate was inexorable. A few days after the constitutionalist died, and the brother returned to the curate to beg of him to perform the funeral ceremony on the body. The curate refused, saying, "the soul of your brother is now burning in hell, as I told you before. It would be in vain for me to take any trouble about interring his body, for during the night the devils will come and carry it away, and in forty days you yourself



will meet with the same fate." The Spaniard not giving implicit credit to this diabolical visit, watched during the night by the body of his brother with his pistols loaded. Between twelve and one o'clock a knock was heard at the door, and a voice exclaimed—"I command you to open, in the name of the living God;—open, if not, your instant ruin is at hand." The Spaniard refused to open, and shortly after, he saw enter by a window, three able bodied devils, covered with skins of wild beasts, having the usual quantity of horns, claws, and spiked tails, who set about carrying the coffin containing the body. Upon this the Spaniard fired, and shot one devil dead. The others took to flight—he fired after them, and wounded both, one of whom died in a few minutes and the other escaped. In the morning, when the people went to church there was no curate to officiate, and it was shortly after discovered, on examining the two defunct devils, that one was the curate and the other the vicar—the wounded devil was the sacristan, who confessed the whole diabolical proceeding. This singular case is now before the criminal tribunal of Barcelona.—*Philadelphia Freeman's Journal*.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 11, 1824.

### COMMENCEMENT OF YALE COLLEGE.

The annual Commencement of Yale College was held on Wednesday of the present week. The following is the

#### ORDER OF EXERCISES.

##### FORENOON.

1. Sacred Music.
2. Prayer, by the President.
3. Salutatory Oration in Latin, by William Moseley Holland,\* Belchertown, Mass.
4. Salutatory Oration in Latin, by Theophilus Smith, Halifax, Vt.
5. Oration, "On the love of country," by Frederick Baldwin Leonard, Lansingburgh, N. Y.
6. Oration, "On the old age of the scholar," by Timothy Stone Pinneo, Milford, Con.
7. Oration, "On the neglect of general literature by professional men," by Frederick Joseph Judson, Bridgeport, Con.
8. Colloquy, "On the various theories of beauty," by James Reeve Gould, Litchfield, Con.; and Richard Falley Cleveland, Norwich, Con.
9. Oration, "On the force of public opinion," by William Patterson Van Rensselaer, Albany, N. Y.
10. Oration, "On the United States as a theatre for eloquence," by Selah Burr Treat, Hartford, Con.
11. Dissertation, "On the influence of philosophical studies in the formation of the Orator," by Elias Warner Leavenworth, Great Barrington, Mass.
12. Colloquy in Latin, "De sepulchri honoribus," by Henry Daniel Sterling, Bridgeport, Con.; and Eliphalet Adams Bulkley, Colchester, Con.
13. Oration, "On the Fathers of New England," by Origen Storrs Seymour, Litchfield, Con.

\* Prevented from speaking by sickness.

14. Dispute, "On the right and policy of a system of internal improvements, by the general government," by Milton Pardee Orton,\* Sharon, Con.; and Linus Child, Woodstock, Con.

15. Colloquy, "On the theories of Gall and Spurzein," by Hiram Phelps Arms, Deerfield, Mass.; and Tertius Strong Clarke, Southampton, Mass.

16. Oration "On literary seclusion," by George William Perkins, Hartford, Con.

17. Oration "On the influence of genuine philosophy," by Alvan Talcott, Vernon, Con.

18. Poem, "The temple of Fancy," by William Edward Hulbert, Middletown, Con.

19. Sacred Music.

##### AFTERNOON.

1. Sacred Music.
2. Colloquy in Greek, by George William Perkins, Hartford, Con. and Ashbel Smith, Hartford, Con.
3. Oration "On the effects of great national wealth," by Theophilus Smith, Halifax, Vt.
4. Dissertation "On the influence of circumstances on the distribution of fame," by James Berdan, New-York.
5. Dissertation "On the character of Junius," by James Reeve Gould, Litchfield, Con.
6. Poem, "The birth of America," by John Turvill Adams, Norwich, Con.
7. Oration, "On the connexion between taste and moral sentiment," with the Valedictory Address, by Willis Hall, Granville, N. Y.
8. Degrees conferred.
9. Prayer, by the President.
10. Sacred Music.

The Degree of Bachelor of Arts was conferred on sixty eight young gentlemen, alumni of the College, viz.:—John T. Adams, Hiram P. Arms, Thomas Belden, James Berdan, Eliab Brewer, Eliphalet A. Bulkley, Stephen E. A. Burritt, Linus Child, Tertius S. Clarke, Richard F. Cleveland, Robert C. Crozier, Edgar B. Day, Jeremiah T. Denison, John M. Edwards, Samuel H. Fletcher, David J. Gardiner, George Goodyear, James R. Gould, George Griffin, George Griswold, Willis Hall, Amasa A. Hayes, John P. Herrick, William M. Holland, Austin O. Hubbard, James M. Hunting, J. Trumbull Hudson, William E. Hulbert, Matthew Ives, Ebenezer Jesup, Frederick J. Judson, Elias W. Leavenworth, Frederick B. Leonard, James Lewis, James Lowry, Charles L. Mills, Hamilton Murray, George Nichols, John C. Nichols, Bennet F. Northrup, Burr Noyes, Milton P. Orton, Geo. W. Perkins, Samuel Perry, Timothy S. Pinneo, Dennis Platt, Stephen Reed, William H. Rockwell, Mason F. Sanford, Origen S. Seymour, Justus Sherwood, Moses A. Sherwood, Charles D. Shoemaker, Benjamin D. Silliman, Ashbel Smith, Theophilus Smith, Joseph H. Spayd, Henry D. Sterling, Alvan Talcott, Joel Talcott, William H. Trapier, Selah B. Treat, William P. Van Rensselaer, William Van Wyck, Charles Walker, Spencer Whiting, Chauncey Wilcox, Dexter Witter.

The Degree of Master of Arts was conferred on the following gentlemen, Alumni, viz.:—John Adams, Cha's. R. Alsop, Charles Atwood, Dwight Baldwin, David W. B. Barton, Lemuel W. Belden, Alanson Benedict, Nathaniel Bouton, Josiah Brewer, Waldo Brown, George N. Bigelow, Henry D. Bulkley, William Case, Paine W. Chase, George Cowles, Samuel H. Cowles, Peter F. Clark, George F. Davenport, Lucius C. Duncan, Ornan Eastman, David Green, Flavel Griswold, Reuben S. Hazen, Theodore Hinsdale, Erastus Maltby, John Mitchell, Isaac Peck, Charles Robinson, Edward Rockwell, Israel G. Rose, Oliver A. Shaw, Eli Smith, John Smith, Joseph Stansbury, Edward A. Strong, Edward B. Taintor, John A. Taintor, Edmond B. Vass, Henry White.

The Honorary Degree of A. M. was conferred on the

\* Unavoidably absent and excused from speaking.



Rev. Elisha Cushman, Rev. Elijah Heading, Rev. Ambrose Todd, Rev. Heman L. Vaill, and Edward Palmer.

The Degree of D. D. was conferred on the Rev. Thos. Charlton Henry, of Charleston, S. C.; and the degree of LL. D. on Hon. Smith Thompson, Associate Judge of the Supreme Court of the United States.

The *Concio ad Clerum*, was preached in the North Church, by the Rev. Professor Stuart of Andover.

#### PHI BETA KAPPA SOCIETY.

The *Phi Beta Kappa* Society met the day preceding Commencement at Butler's Hotel, where they dined.—From the Hotel the Society adjourned to the Court House to transact business, after which they proceeded to the Centre Church to hear the Poem by the Rev. Carlos Wilcox. The orator appointed for the day failed on account of ill health. The orator for the next year is the Hon. James Gould of Litchfield, and James A. Hillhouse Esq. his substitute. The Rev. Professor Fitch, of Yale College, is appointed to deliver the Poem, and William C. Bryant, Esq. his substitute. The Hon. James Hillhouse and Mr. Saml. F. B. Morse were elected honorary members.

#### COLLEGIATE RECORD.

The Rev. John Wheeler, of Windsor, Vt. has been appointed President of Vermont University, the late President having been removed from office in consequence of "a lamented mental malady." The Rev. John T. Robinson has been appointed Professor of Languages.

The Rev. Thomas C. Upham has been elected Professor of Metaphysics and Moral Philosophy in Bowdoin College.

The Rev. Nathan W. Fisk has been chosen Professor of Languages and Belles Lettres in the Collegiate Institution at Amherst.

*Jefferson College, Ohio.*—This institution is in a prosperous condition, and promises to be a great blessing to that region. The present number of students, in the college and the preparatory school, is 110.

*Amherst College.*—On Wednesday, August 25, was held the annual commencement at the Amherst Collegiate Institution. The day was uncommonly fine; and, at an early hour, the meeting house was crowded with an attentive and respectable audience, among whom were noticed many distinguished strangers. The class that had completed their course consisted of 13 members, most of whom appeared in the exercises of the day. Thirty students have passed examination for the next freshmen class, and a considerable additional number are expected at the close of the present vacation.

*Harvard College.*—The Commencement at Harvard College took place on Wednesday the 25th. The Degree of Bachelor of Arts was conferred on 67 young gentlemen; that of Master of Arts on 33, among whom was George Washington La Fayette, son of the General. The Degree of LL. D. was conferred on the Hon. William Wirt, Attorney General of the United States, the Hon. Josiah Quincy, and the Hon. Daniel Webster. The Degree of D. D. on the Rev. Bezaleel Howard, Rev. John Andrews, and Rev. Joseph Tuckerman.

† Died at Lee, (Mass.) Aug. 12, Rev. *Alvan Hyde*, son of Rev. Dr. Hyde, and pastor of the Congregational church in Madison, Ohio, aged 30. In the death of this young man, the church in general has sustained a severe loss. Active, devoted and enterprising, he had sought and faithfully filled a sphere of usefulness in a new and destitute region of country. In this service his labours were greatly bless-

ed by the power of the Holy Ghost, sent down from heaven; the church under his care was increased and strengthened, and the worth of his character, which was early estimated by his intimate friends, began to be felt abroad.

#### LA FAYETTE.

General La Fayette has completed his Eastern tour, and returned to New-York. He has visited all the principal cities and towns in New-England with as much dispatch and promptitude as Bonaparte could have done in the days of his military strength: and if he has not destroyed as many lives, or burnt as many towns, his march has been no less distinguished, and he has received the voluntary homage of more hearts than ever the former subdued by his arms.

How far we shall be approbated by our readers in filling the pages of a religious paper with the parade and shew which has been exhibited on this uncommon and interesting occasion we cannot tell. The blessings of civil liberty which, under God, have been secured to us by La Fayette and his compatriots are inseparably connected with the cause of Religion—and it is not surprising that a sight of this distinguished friend and benefactor of our country should awaken in the heart of every Christian and Patriot a thousand generous feelings. But let us while paying a just tribute to an honoured instrument, remember from whom proceeds every good and perfect gift. "If the Lord had not been on our side the enemy had swallowed us up."

As our limits will not permit us to follow in detail the route of La Fayette, we have collected some of the most interesting incidents.

He was escorted into Providence by a procession of citizens and the military, which extended more than a mile in length. The General rode in an open barouche, drawn by four white horses. He was welcomed by the shouts of the multitude, the peals of cannon, and as he passed through the streets by that expressive token of affection and interest, the waving of white handkerchiefs by the fair hands of the ladies, who crowded every building from which they could obtain a view of this distinguished personage.

On arriving in front of the State House, the General alighted, and was received in a peculiarly interesting manner. The poplar avenue leading to the building was lined on each side with nearly 200 misses arrayed in white, protected by a file of soldiers on each side, and holding in their hands bunches of flowers, which (as the General proceeded up the avenue, supported by the Governor's aids) they strewed in his path, at the same time waving their white handkerchiefs. The General was afterwards pleased to express the peculiar and high satisfaction he took in this simple and touching arrangement.

On reaching the landing of the stairs, the General turned toward the multitude, and at the same moment the veteran Captain Stephen Olney (who served under the General repeatedly, and was the first to force the enemies works at Yorktown, in which he was seconded, at another point, almost simultaneously by La Fayette) approached the General, who instantly recognized his old companion in arms, and embraced and kissed him in the most earnest and affectionate manner. A thrill went through the whole assembly, and scarcely a dry eye was to be found among the spectators, while the shouts of the multitude, at first suppressed, and then uttered in a manner



tempered by the scene, evinced the deep feeling and proud associations it had excited.

In reply to the truly eloquent remarks of Mr. Burges at the dinner, and to his toast, in which he associated the names of WASHINGTON, GREENE, HAMILTON and LA FAYETTE, the General arose and replied nearly in the following words:

GENTLEMEN—In rising to return you my thanks, I want words to express the feelings excited by your kindness, and by the recollection of my beloved friends just mentioned. It is peculiarly grateful to me to receive these tributes of affection from the American people, and still more so when associated with the memory of those distinguished men. In all the scenes I have passed through it has been among my proudest recollections that I was permitted to be associated with such men in achieving the Independence of a country whose citizens have shown themselves so worthy of it.—I am happy that I am permitted in my old age to revisit this country and personally witness the prosperity of its free institutions.

I cannot express all that I feel, on this occasion. Permit me to give "*The town of Providence*, and may its prosperity be as great as has been its kindness to me."

In remarking upon the population and prosperity of our country, he said, "Since I was in America, two generations have sprung up—one who were in their cradles at that time, and another who has since come upon the stage;" and, continued he, with much enthusiasm, "if but UNITED, they are either of them with your present resources, able to defend the liberties of their country against all Europe."

On Friday, (says a Boston paper,) La Fayette visited *Bunker's Hill*. "His pathway was hung with banners, adorned with triumphal arches, and every where thronged with beauty. All the surrounding heights were crowded with multitudes of delighted spectators. The scene near the monument, where he was received—upon the spot where WARREN fell, and consecrated by the blood of our countrymen, as well as by the heroic achievements of a day among the most memorable in our annals—may be ranked as one of the most interesting since his landing upon our shores. His feelings appeared to be rivetted to the sacred mount, and to be torn from its holy associations with reluctance."

The following was the General's answer to the Chairman of the Committee of the citizens of Charlestown, who addressed him on the spot:

"With profound reverence, Sir, I tread this holy ground, where the blood of American patriots: the blood of WARREN and his companions, early and gloriously spilled, aroused the energy of three millions, and secured the happiness of ten millions, and of many other millions of men in times to come. That blood has called both American continents to republican independence; and has awakened the nations of Europe to a sense, and in future, I hope, to the practice of their rights. Such have been the effects of a resistance to oppression which was, by many pretended wise men of the times, called rashness; while it was duty, virtue; and has been a signal for the emancipation of mankind."

I beg you, Sir, and the magistrates, and the citizens of Charlestown to accept the homage of my gratitude for your kind welcome, and of those

sentiments of affection and respect, which for so many years I have cherished toward their town."

On Thursday morning, several thousand citizens and strangers were introduced to La Fayette at the State House.—Among others was an aged and venerable man of colour, who was for many years a servant in the family of Governor Hancock, and waited on La Fayette, who recognized him, and for some time held him by the hand in conversation, while the whole multitude burst forth in loud cheerings. We never witnessed excessive joy more completely personified, than in this old and faithful domestic.

On Thursday, the General dined with the Society of the *Phi Beta Kappa*, in Cambridge.

The following were among the toasts given:—

By the President of the day, 'Judge STORY.' *Our distinguished friend and guest GEN. LA-FAYETTE.* He "reads his history in a nation's eyes."

By Gen. LAFAYETTE. The young generations of America, let them accept the love, admiration and gratitude of an old friend.

By Chief Justice PARKER. The NOBLE PHENOMENON! (as Gordon calls a certain French nobleman.) At the age of 19 left the arms of beauty, the allurements of wealth, and the splendor of a Court, and risked them all in the cause of America and of mankind.—And this too in the lowest ebb of our country's fortune, when her Commissioners in France had neither money nor credit sufficient to hire a vessel to transport him.

By Mr. GEORGE WASHINGTON LAFAYETTE. The happiness I feel in being in a free country, where great recollections and great examples remind me of the duty of a patriot son.

When Gen. La Fayette was receiving the congratulations of the citizens of New York with his peculiar affability, a youth approached and said, "Sir, my father and mother have taught me from my infancy to lisp your name with reverence and affection." The General, much affected, clasped him in his arms and said, "*O yes, you are all my children.*"

A revolutionary worthy, Jona. Leonard, of Canton, Mass. when introduced to the General held in his hand a number of old Continental bills; "*Here General, (he exclaimed) are some of our Old Friends, who helped us to carry on the war.*"

FOR THE RELIGIOUS INTELLIGENCER.

### CONNECTICUT BRANCH OF THE AMERICAN TRACT SOCIETY.

The Committee of the American Tract Society and the Directors of the *Hartford Evangelical Tract Society*, are happy to mention the union of the two Institutions, on conditions which they believe will be altogether satisfactory to the friends of each. The Hartford Society, which has a series of Tracts, consisting of fifty-seven numbers, with about \$500 annual receipts, and which has published in eight years near 400,000 Tracts, has become the *Connecticut Branch of the American*



*Tract Society*; and its surplus funds will be devoted annually to aid the Parent Society in increasing the number of its publications, and establishing new depositories in the destitute parts of the United States. The American Society's depository at Hartford is united with that of the Hartford Society, and contains a variety of about 200 Tracts.

The friends of Tracts throughout New England may now feel that they are united not only in heart and in purpose, but externally and in form. The Branch Society and every Auxiliary disposes of its own funds; supplies, as far as practicable, its own neighbourhood and the destitute whom Providence presents as the immediate objects of its benevolence; and at the same time commits a portion of its funds to the Parent Society, to aid in the grand enterprize of supplying 10,000,000 of people and the millions of their posterity who may be scattered throughout all our territory, with these means of Divine knowledge. The union, it is believed, will be especially gratifying to the friends of the cause in Connecticut, who can now lend their aid either to the Parent Society, or the Branch, and know that they are co-operating with the friends of both institutions.

\* \* Orders for Tracts at Hartford may hereafter be addressed to *Charles Hosmer, Agent Connecticut Branch American Tract Society*.

Auxiliary Societies will be furnished with Tracts at the usual discount.

Subscriptions will be received as above, for the *American Tract Magazine*, issued once in two months, by the American Tract Society—price 50 cents a year. The patronage of the public to this work is solicited.

The *Christian Almanack* for 1825, may be had at the Depository in large or small quantities.

#### WORK OF THE HOLY SPIRIT.

“Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

“No human effort is of itself sufficient to change the heart of man, or to build the spiritual temple of the Lord. God employs men as instruments, but with him alone is the power. The Holy Spirit, the third person of the ever blessed Trinity, is infinite in power; with him nothing is impossible; all hearts are open to him, and all creatures subject to his will. When he exercises his office, and pours out his heavenly gifts from the inexhaustible fulness of Christ, that which man can never attain is immediately accomplished. The same power, which, on the day of Pentecost, effected the conversion of three thousand unbelieving Jews under one discourse, can convince the most prejudiced, and change the hearts of the most obdurate of the present day. When he makes bare his arm, the mountains will flow down at his presence, nations will be born at once, and the kingdoms of this world become the kingdoms of God and of his Christ.

Whilst the Sacred Scriptures thus acquaint us with the power of the Holy Spirit to effect these great objects, they afford us every reason to expect this aid whenever general prayer is made for its exercise. It was not till the prophet had said, “Come from the four winds, O breath, and

breathe upon these slain that they may live,” that the life-giving spirit came. In another prophecy, also, after promises of great mercies, it is added, “I will yet for this be inquired of by the house of Israel, to do it for them.” Such is the connexion between the gift and prayer for its bestowment.—So much is this the order in which the Lord grants his mercies, that he has promised, not only to pour out the spirit of prayer and supplication upon his people, but to lead them to excite one another to this exercise; for thus it is written, “The inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also.” And when prayer is offered, God declares, “Before they call I will answer, and whilst they are yet speaking, I will hear.” The earnest supplications, therefore, of every sincere christian, for the out-pouring of the Holy Spirit; and his unwearied efforts, by the Divine blessing, to excite a similar earnestness in others, are particularly desired.

Saturday evening appears to be a peculiarly proper season for this exercise, for what avail all the efforts and labors of ministers and christians on the Sabbath, unless accompanied with the influences of the Holy Spirit? “Paul may plant, and Apollos water, but God giveth the increase.” If all christians, every where, would spend the hour, from eight to nine, on Saturday evenings, in pleading for the out-pouring of the Holy Spirit, particularly on the place where they themselves reside, either in the closet or social circle, as they find most eligible and convenient, might not we hope for a glorious revival throughout all Christendom? and we believe we should obtain a great blessing for our own souls. Do let us one and all be faithful in this thing, and prove the Lord now herewith, if he will not open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it.”

#### THE CHARACTER OF THE TRUE MISSIONARY.

*From the Speech of the Right Hon. Charles Grant, M. P. at the late Anniversary of the London Church Missionary Society.*

There is something peculiarly attractive and admirable in the character of zealous and devoted missionaries—in their separation from the common objects of human desire—in their decided preference to these, of even difficulties and dangers in the cause of Christ—in their systematic abstraction from the practices and pleasures of mankind—in that love of Christ, which tears asunder the dearest charities and sympathies of our nature: there is something in this, and in the concentration of all the powers of the heart to one purpose, which must strike every pious and well disciplined mind with admiration. And when we add to this the real object of these efforts—and there is no object which we are so apt to forget—but look at the object of the Christian Missionary, as contrasted with that of the heroes and conquerors of this world—look at the standard under which the Missionary marches, and look at the standards of the followers of earthly ambition and of worldly power: their mottos and their standards are indicative of universal conquest, and their trophies are the spoils of conquered nations: but,



look at the standard of the Missionary—the Cross of the Saviour whom he follows—and there you see, at once, the motive and the object, the principle and the example, the suffering and the triumph! Here you may see unravelled, in a moment, all that was paradoxical before. Here you see how a man can be the meekest, and yet the most resolute man in the world. Here you may see how he, who is in temper mild and manners winning, is yet in conduct firm, and even inexorable. Here you may see why he, who pants only for death, should yet rejoice to submit to a long life of privation, and sorrow and suffering.

My Lord, is this an imaginary picture? Can we not appeal to recent experience, in proof, that the picture is, in fact, too faintly drawn? Need I mention to you the name of MARTYN? Need I say that it is a question, whether, in all history, there is a spectacle more sublime and more deeply touching, than the spectacle of Martyn, unaided and alone, passing month after month in the Capital of Mahomedan Persia, and there exhausting his health and strength in proclaiming that Name which he had found dearer to him than his life?

Or, if a spectacle still more touching can be exhibited, it is the same individual, sinking, under excessive anguish and suffering, into that disease which terminated his mortal existence, and laying his head upon the grave which received him.—But Martyn has left inscribed in that solitude—that there he had found a Friend, a Benefactor, and a Comforter.

But my Lord, as I have touched on this recent instance, let me call to your remembrance one of an older date—one of the first of Missionaries.—Let me speak of him, who said, with something like contempt, *Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.* And let me ask you, What were those light and momentary afflictions? They ran through a course of thirty years, spent in labours more abundant, in stripes above measure, in prisons frequent, in deaths oft, in journeying often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen!

But we have heard to-day, that the same spirit is still alive. We have been told, very eloquently and pathetically, of the West African Missionaries; and while my friend was speaking, another near me alluded to an expression used by a distinguished character respecting the French armies sent against St. Domingo—that they were marching to their graves. Let us not, however, be alarmed at these words; nor let them damp the courage of any future Missionary. They may be marching to an early grave: but we cannot stop there—they are marching to an early immortality!

FROM THE BOSTON RECORDER.

#### SANDWICH ISLANDS.

*Extract of a letter from the Rev. Messrs. Bingham and Thurston, lately received by a gentleman in Boston, dated Oahu, March 14, 1823.*

We have received by captains Hussey and Allen, two boxes—one of clothing, and the other of wines, cordials, &c. from the ladies of Rev. Mr.

Morse's society in Nantucket; and also by Capt. Weeks of that place, a house frame, from the good people of Haddam, Con. These were truly acceptable, and will contribute much to our comfort and means of usefulness. You will present to them our kindest and warmest thanks. Our hearts are grateful for such tokens of remembrance from those who still dwell in the land of our fathers, and are willing to contribute to the comfort and usefulness of those who are labouring to bring the ignorant heathen to the light of divine truth, and raise up a generation to serve the living and true God. We are training up in the mission family, the son of a chief, a very promising lad of about 13, whom we call Abner Morse. The shipmasters engaged in the whale-fishery, generally, so far as we have been made acquainted with them, have treated us with kindness and respect. We have received many, very many articles, which have contributed in no small degree to the comfort of the mission family. Some of them have made very liberal donations, but none have done more honourably in this respect, than those who belong to the Society of Friends; none have appeared to us to give with better intentions or kinder feelings than they have done. But do not let it enter your mind, that any heathen land, especially the Sandwich Islands, is to a missionary, an asylum from opposition and trouble. If there is a spot on earth where opposition to the truth and to almost every thing that is sacred abounds, it is here. The blasts of the *Stormy Cape*, with all the other trials at sea, are nothing compared with what we have found on land.

FROM THE CHRISTIAN ALMANACK, FOR 1825.

#### A LETTER,

ADDRESSED TO THE EDITOR, BY THE CHRISTIAN ALMANACK OF 1824.

DEAR SIR—

I have thought it would please you to learn the reception which has been given to me and my brethren, whom you sent from home the last year, and on whose education you bestowed so much care and solicitude.

After I left you, I rode home with a gentleman, who took several of us to dispose of among his neighbours; and I, more favoured than any of the rest, was received into his family. I found that he was a substantial farmer, who lived in a comfortable situation in the country, about 100 miles from Boston, and that he and his lady were much respected in the neighbourhood, and were looked to as examples. They had six children: Mary the oldest was about eighteen, and the youngest five. I received the most flattering attentions as soon as I entered the house. All were anxious to see me, and to hear what I had to say. I was immediately put into the hands of John, a fine boy, about 10 years old, who delivered my message to them in a clear and manly voice.

"Pray what is a Tract?" says Susan, a little rosy girl, about six years old, as John was reading the 'Editor's Address.' "It is a little book," replied Mary. "What, such as Pa gave to old Joe Wilkins, who used to drink rum, and it made him leave off drinking?" "Yes," replied Mary, "and such as he gave to William Reece, who used to swear so wickedly." "And I hav'n't heard him



1824.]

*Letter of the late Rev. J. Newton.*

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swear, (said John) these two months." "Mary," says Susan, as John was reading the 'Dialogue,' "what is the American Board which that man talks so about to the other?" "The American Board," said Mary, "is a few men, who are endeavouring to send the Gospel to the heathen.—The good people give them money, and they send out missionaries, who teach the heathen the religion of Christ." Many other inquiries were made by the younger members of the family, and answered by Mary, whom I found to be a kind of oracle among them.

After they had heard all I had to say, the children were much engaged in contriving what they might do to assist some of the benevolent Societies. Nor were they long in deciding;—the two youngest determined each to keep a charity box for the benefit of the Indian children in our Western Wilderness; one agreed to knit gloves, and another to braid straw, and to devote a part of the avails to the good of the Heathen. And, I assure you, I have been much pleased to see with what punctuality and spirit they have put their designs in execution; not so much because it raises a large revenue for the promotion of the objects in which we feel interested, as because it produces a happy state of feeling here at home. There seems to be so much benevolence, even in the hearts of the smallest in the family, that it does one good to see them. The children early learn to look beyond the bounds of their own village, and interest themselves in the welfare of the world. Their minds, by these means, become enlarged, and their hearts more susceptible of sympathy towards the miserable among their fellow men.—My master took me down one day, and I told him your opinion on the subject of 'Family Worship.' I was pleased to hear him ask the family, at night, what they thought of singing a hymn at their devotions. It was approved by all, and they sung the 146th Psalm with so much spirit that every heart in the room beat with emotion. I observed too, when the Spring came on, that a fine piece of land was set apart as a missionary field, and that each of the sons took a part of it under his care. And I heard my master tell the good minister who sometimes comes here, that he had many reasons for cultivating it;—he wished to aid the funds of the Missionary Society, to invite the attention of his children to the subject, to have them practice some self denial in so good a cause, and to show his neighbours that while he *professed* to desire the enlargement of Christ's kingdom, he felt it his duty to *do something* to promote it. The same spirit which causes him to labour for the good of the heathen, makes him the poor man's friend.—Why, Sir, if there are any poor persons in these quarters, in distress, you may be sure that it is known in this house, and some one of the family is immediately despatched with provisions and medicines for their relief.

But all my brethren do not live so happily as I do. I saw a few days since, one of our number, whom my master sent to live in the family of farmer Holdfast. The poor fellow complained dreadfully of the neglect he met with. The old farmer never consulted him but in relation to the Calendar and Interest Table, and you know, Sir, that we are always faithful to tell the truth, when we are asked the rate of interest, the day of the month, or the time of high water, &c. yet we do

not think very well of him who consults us on these subjects only. Farmer Holdfast never cultivates a missionary field, nor gives any thing to the benevolent societies. There is only one benevolent thing he does, and that is, to send his children to the Sabbath School. But my brother, who lives in the family, says he does this only because he thinks it may save him some expense in educating them.

*The Almanack of 1824.*

LETTER OF THE LATE REV. J. NEWTON.

MY DEAR FRIENDS,

You might well expect to hear from us before now; I should have let you know that the carpet came safe, which is all I have to say about it.—How it looks, how it fits, and how much it is admired, I leave my dear to inform you: I suppose she will likewise thank you for your trouble.

Carpets and such fine things lie out of my department. The path through this wilderness to the kingdom of glory is not spread with carpets; if it were, 'shoes of iron and brass' would be unnecessary, and if they were not needful, the Lord would not have provided them.

But he knows the way is rough, and provides accordingly. He trod it before us, and has left upon it the marks of his footsteps for our instruction and encouragement. May we follow him cheerfully; as he passed through sufferings to glory, so shall his people; but how different is the cup which he puts into our hands from that which he drank for our sakes.

"Our sufferings are not worth a thought,  
When, Lord, compared with thine."

At present my path is remarkably smooth. My health good; my dear pretty well. Betsy well too. A peaceful united family at home; kind friends abroad; bread in the cupboard. Some liberty in the pulpit; some tokens of the Lord's presence in the congregation, and a mind, through mercy, so well satisfied with my situation, that there is not a person upon earth with whom I would wish to change. And all this heightened by the consideration (which is seldom long out of my thoughts) of what I was, and where I was, when the Lord first began to draw me to himself. Verily, I am a debtor; I seem to have nothing to ask for myself, but for a more thankful, dependant, humble and active spirit in his service. Here, indeed, I have much cause for shame and grief; my inward cross is not light, at least it would not be if I had a deeper sense of my obligations, and of the defects and defilements attending my poor services. But my Lord is gracious, and permits me still to hope in his mercy.

Our friend Mr. Johnstone will, I believe, go Chaplain to the proposed settlement in New Holland, and have the honour to be the first man who is to carry the glad tidings of salvation to the southern hemisphere. He did not seek this service; it was proposed to him, and he has felt the importance of it, and the difficulties attending it. Yet he does not decline it. I hope his call is not from man only, but from the Lord. It is a call like that of Abraham, to forsake all that is dear to him, and to venture himself upon the promises



and power of the Lord. He seems to be in every respect a fit person; and I believe his views are so upright, that the Lord will not permit him to take a step of so much consequence unless it be agreeable to his will. We often think of dear Mrs. T. and of the hour which is before her. I trust the same gracious Lord who has been with her in former times, will support her, and appear for her again, and that you will again invite us to praise him on her behalf. Every answer to prayer which he affords is an encouragement to call upon him again, and then again, even as long as we live; for as we shall always need his help, so he has promised always to help those who put their trust in him.

I must conclude with assuring you that I am your affectionate and obliged servant,

JOHN NEWTON.

Oct. 27, 1786.

#### DISSIPATION.

The clock struck eleven. The anxious, terrified, lonely mother shuddered at the sound, and with an unconscious energy pressed her poor babe to her heart while the large tear, not without a cause, fell, unbidden, from her swollen, sunken eye, and rested on the cheek of the slumbering innocent.—Where then was he who had sworn to protect her, and by a vow registered in heaven, had promised unalterable affection for her. He was an instance, I could wish without a parallel; for *dissipation* had bound him in her chains, and in the thralldom of vice; he could forget that he had a bosom companion sighing in his absence for his return, and in his presence over-powered by the conflicting emotions, occasioned by the recollection of former times, when *he* was virtue's friend, and *she* the darling partner of his happiness.

Can man so far forget the dignity of his nature, as to give up the government of reason bestowed upon him by God, and submit to be led by degrading passions, participated with brutes? Well may it be said that the hand which can write it, unless its possessor be void of sensibility, must feel the blood curdle in its veins, and the tongue that can tell it to the world might stiffen in the act.

Let us conclude our sad tale. The unfortunate man returned, something inebriated, at a late hour, and found his wife senseless on the floor. The shock restored him to himself, though some half-lost, half-recollected images flitted through his bewildered brain. She was declared to be in a raging fever; medical assistance was in vain, for the disease was one which baffles all skill, and in the short space of a fortnight, she died *broken hearted*. No murmur escaped her lips against the author of her misery, the destroyer of her happiness, the cause of her untimely death. Then it was that he fully awoke from his dream; then it was that every unkind word, every ungrateful look, thronged back upon him, and harrowed up his soul; then it was that he uttered the unheard groan, and poured the bitter tear—more deep, more bitter, because unheard and unavailing.

Is there one now who is just beginning the career of vice and folly, unawares of the misery he is bringing upon himself and all connected with him; let him read this and pause; for it is only on the

immutable basis of virtue, that we can found our actions, if we wish them to yield pleasure to ourselves, to be pleasing in the sight of our fellow men, or acceptable to our Creator.

[N. Y. Mirror.]

#### REVIVAL IN VIRGINIA.

Extract of a letter to the Editor of the Christian Gazette, dated 12th August, 1824.

DEAR SIR,

There are at present pleasing appearances of a Revival of Religion at Sheperdstown, (Virginia.) Several are anxiously enquiring, and 10 persons during the last week professed a hope that they were washed in the blood of the Lamb. Last Wednesday was set apart as a day of fasting and prayer for the outpouring of the Spirit; service in the forenoon was held in the English Presbyterian church, and in the afternoon in the German Reformed. The meetings were well attended, and solemnity reigned on every countenance. May we not hope that where the children of God are crying and *humbling* themselves before Him, even there will be a time of refreshing from the presence of the Lord!

[We are authorized from God's word to believe that he manifests himself in the glory and loveliness of his attributes only to the *humble in heart*. We have grounds to fear that one reason why Revivals of Religion are so unfrequent among us, is because there is a lack of humility. Some Christians grow faster in pride than in grace, and that too without being aware of the fact. A grievous spectacle to angels and beatified spirits—an abhorrent sight to the lowly yet exalted Son of God is that anomaly—a *proud Christian*.]—Christian Gazette.

*Opposition to Revivals* never fails to end in exemplifying the weakness of the adversary. God will be known by the Spirit, in awakening and convincing the careless and Christless.—Wicked men and devils may rage—they but rage in vain. A late number of the Western Recorder, says “the most systematic opposition we have yet heard of, has recently taken place in the town of——, in this state. The meetings of the pious became so many signals for assembling the ranks of opposition in the vicinity. The latter not to be outdone by the former, had furnished themselves with a bell sufficiently large for their purpose, and the two bells had scarcely once failed of ringing together at the meetings, for a month previous to the time our informant left the place. Yet the work went on to prosper; and the ridiculous impotence of its enemies became fully manifest.”—*Id.*



**Cape of Good Hope.**—The progressive augmentations of the population in the colony of the Cape of Good Hope, may be thus enumerated:—In 1798, Mr. Barrow fixed it at 61,947 individuals. In 1806, as detailed in an actual census, the number was 75,145; in 1810, the number was 81,122; in 1814, 84,069; in 1819, 99,026; in 1821, 116,044. The last four are also from actual enumerations. In 1822, calculating by estimate, the number was 120,000. In 1818, the number of whites was 42,854, of Hottentots, 22,980, and of negroes, 33,320; at present, there are 28,840 Hottentots, and 32,190 Negroes. In the free population, one death, and more than two births, may be assigned to fifty individuals. The houses in Cape Town are 1750, and the inhabitants 18,430; among whom are 7534 negro slaves. In 1821, the public revenues of the colony amounted to 1,463,510 rix-dollars, and the expenses to 1,247,908. The culture of the vine is encouraged, and large quantities of its produce are exported.—*N. Y. Observer.*

**Execution of Slaves in Jamaica.**—On the last Saturday in July, 12 Slaves, found guilty of a conspiracy against their masters, were executed.

The following account is given of the death of Henry M'Kenzie, one of the number:—

"Upon the clergyman going to Henry M'Kenzie, he desired them to go from him—he did not want consolation. He knew that what he had done was right; he knew that he was free, and that it was withheld from him—he was sure God would receive him with open arms; that the clergyman only wanted to get something out of him, to save their own necks; that the white people thought the business was done, but it was scarcely begun. Upon his going into the cart, he looked at his handcuffs, and in the presence of the multitude said:—"If he could only once more get them off, he would make Lucea know how to make laws for negroes." On his way up to the estate, he invited all the negroes he met to go to his funeral. An unfortunate occurrence took place from the breaking of the rope by which he was suspended. Upon his falling, he, in a moment, was upon his legs, and appealed to all around, if it was not a mark of his innocence, as the Almighty would not permit of his being hanged. A little confusion took place in consequence, and as the women appeared to be pressing in, the officer faced the force under his command outwards, until Henry M'Kenzie was again suspended. One of the rebels observed to one of the militia, that he had better take care of his red coat, as he would soon have enough to do with it. The negroes belonging to the estate, so far from the appearance of any thing like decent sorrow, set up a howl of demons disappointed of their revenge.

#### CHRISTIAN MUNIFICENCE.

At one of the late religious anniversaries in London, Sir Thomas Baring related the following anecdote, respecting the London Jews' Society:—

At the first meeting which I attended as President of that Society, I found that it was in debt to no less an amount than £14,000. There seemed to be no human probability of more than £2,000 of that sum being paid off. I felt myself, therefore, under the necessity of declaring that I could not belong to a religious society which was in debt—

that either the means must be found of discharging its incumbrances, or that the Society itself must be annihilated. A single individual at that meeting put into my hands TEN THOUSAND POUNDS! I give to God the glory of this act; for it never would have entered into the heart of that friend to make this sacrifice, had not the will and purpose been given him by a higher power. To this benefaction £2000 was added by the other persons present, about sixteen or eighteen in number; and £2000 more by another individual. In this manner the whole debt of the Society was immediately paid off; and, from that time, it has been rising as a religious society, under the blessing of God, until its annual income has now reached about £12,000.

#### LETTER FROM A SEAMAN.

We are indebted to a friend for the copy of a letter from a seaman, into whose hands he had formerly put a number of religious tracts and other small books, dated Gibraltar Bay, July 7, 1824. After expressing his gratitude for those to him valuable presents, the writer adds:—"But the best part, I hope, is yet to come. *Although a sailor, I put my sole dependance on my God. I endeavor to act uprightly,—as nearly as human nature will permit. While lying here discharging, my nearest neighbor has often been the Brig Packet, of Providence, the commander of which, Mr. T—, and the supercargo, Mr. L—, are both pious men. Since March last, they have generally had the BETHEL FLAG and divine service on board, on the Sabbath;—when otherwise, it has been hoisted on board English vessels, viz. Young Harriot, of London, and Iris, of Jersey. I am much gratified to observe the effect which such meetings produce on the morals of seamen who attend them; and still more, to think how much good they may do, when Masters shall learn to set an example of attendance to their crews.*

"Last Sabbath, I went to the Missionary Chapel, with my friend T—. We had an interesting service, in which the goodness of God was ably displayed, by the Rev. Mr. Croscombe. A large proportion of the congregation were soldiers, who attended with the greatest solemnity." The writer goes on to describe a visit which he made at Mr. Croscombe's, in company with Mr. T—, and also to His Majesty's Dock, where, he says, he was received by the Dock Master, with all the candor of a British seaman, and all the affection of a sincere friend. He adds, "When I consider the benefit of Gospel light, and how easily, with judicious management, it may be extended to the seamen and soldiers of the bravest and most noble nations on earth, I sincerely rejoice in the efforts made for this object, and am willing to contribute my humble mite towards its attainment."

[*N. Y. Observer.*]

**Missions.**—It is an encouraging fact, and one which the faint-hearted friends and hard-hearted enemies of missions would do well to contemplate, that the English Missionaries to the Society Islands [Otahete, &c.] are now supported entirely by the natives; so that the charities which for many years have flowed in that direction, may be diverted into some other channel.—*ib.*



## POETRY.

"I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN," &c. Rev. 14, 6.

Thro' the region of the sky,  
Saints, behold the angel fly;  
With the Gospel's joyful sound,  
To the listening tribes around.

"Sons of men, to you I call,  
Kindreds, peoples, nations, all!  
Fear the God, that rules on high,  
Serve, and love, and glorify.

"In the riches of his grace,  
He redeem'd a fallen race;  
And, his mercy to display,  
Washed their guilty stains away.

"Mercy plenteous, pardon free,  
Contrite sinner, waits for thee;  
Come to Jesus,—come receive,—  
Dying sinner, look and live.

Now the angel's glories shine,  
Now societies combine;  
Saints, engaging heart and hand,  
Sending truth to every land.

Mighty angel! speed thy flight  
Through the realms of heathen night,  
Blow thy trumpet—gather in  
Ransom'd souls from hell and sin!

## REVIVAL OF RELIGION.

We learn from an authentic source, that there is a revival of religion at Tolland. The work, which has been in progress since early in the last month, was preceded for a number of weeks, by an unusual spirit of prayer in some of the members of the church. At the commencement of the present month the number of those who professed a change in their feelings, was about thirty; and appearances were thought to afford ground to hope for the continuance and the increase of the operations of the Holy Spirit.

## ANECDOTE OF HOWARD, THE PHILANTHROPIST.

During an alarming riot at the Savoy, the prisoners had killed two of their keepers, and no person dared to approach them until the intrepid Howard insisted on entering their prison. In vain his friends, in vain the jailors endeavoured to dissuade him; in he went among two hundred ruffians, when such was the effect of his mild and benignant manner, that they soon listened to his remonstrances, represented their grievances, and at last allowed themselves to be quietly re-conducted to their cells.

## ANECDOTE OF A BENEVOLENT SAILOR.

Two brothers, the one a carman, the other a sailor, had been confined for misdemeanor some time in the king's bench prison. They applied to the court to be discharged, but were opposed by the prosecutor. The court directed the sailor to be released, but the carman was ordered to be continued in confinement. When this sentence was passed, the sailor addressed the court as follows: "My lord, my brother has a wife and seven children, who starve while he is not working. I have neither wife nor child; if your lordship will be so kind as to let him go, and permit me to stay in goal for him. I shall be very much obliged to your lordship." Lord Mansfield immediately called to the prosecutor's counsel to say, whether, after such a speech as this, he could press for the confine-

ment of either of the men. The counsel replied, I should be ashamed to do it. Upon this his lordship told the sailor, he was a benevolent fellow, and that he and his brother should both be discharged; which was accordingly done.

## A SHORT TREATISE ON DRUNKENNESS.

## DRUNKENNESS

Expels Reason, drowns the Memory, distempers the Body,  
defaces Beauty, diminishes Strength, inflames the  
Blood, causes internal, external, and incurable  
Wounds; is a Witch to the Senses, a Devil to  
the Soul, a Thief to the Purse, the Beg-  
gar's Companion, a Wife's Woe,  
and Children's Sorrow; makes  
Man become a Beast & Self  
Murderer, who drinks to  
others good Health,  
and robs him-  
self of his  
OWN!

## AN EXHORTATION.

SUITABLE FOR ANY CHRISTIAN FAMILY.

## AS FELLOW CHRISTIANS,

Cherish *Brotherly Love*!  
As Children of the same Family!  
As redeemed with the same Price!  
As Heirs of the same Eternal Inheritance!  
Bear with one another's Infirmities!

Do not harshly censure, or expose each other's weak-  
nesses!

## BUT,

Put on Mercy!  
Kindness!  
Humbleness of Mind!  
Meekness!  
Long-suffering!

Forbearing one another in love, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye!

## IF

Any be overtaken in a Fault; ye, which are spiritual, restore such a one, in the Spirit of Meekness; considering thyself, lest thou also be tempted!

## BE

Kind and tender in reproving others!  
Be humbled and thankful when you are reproved!  
Follow the things which make for Peace!  
And things whereby one may edify another!  
Let your conduct be as becometh the Gospel!

The difficulty of these Duties will be no excuse for the neglect of them.

There is abundant encouragement to the weakest Saint, from these words! "My grace is sufficient for thee!" Let the same mind be in you, which was also in Christ Jesus!—Imitate his example, and depend upon His Grace!

As much as in you lieth, live peaceably with all!  
Look unto Jesus, till you are changed in the same Image!

The subscriber thankfully acknowledges the receipt of ten dollars from the Female Cent Society of North-Killingworth, to constitute him a member for ten years, of the American Tract Society. ASA KING.

We are happy also to notice that the Rev. N. Smith, of South-Britain; Rev. Z. Whitmore, of North-Guilford, and Rev. Wm. Andrews, of Danbury, have each of them been made life members of the American Tract Society, by the payment of \$20 each. We hope others in this vicinity will adopt this gratifying method of helping themselves, and supporting one of the best institutions in the world.

Terms of the *Intelligencer*—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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